Volume LXIII CHICAGO, JUNE 10, 1909 Number 15

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LXIII. THURSDAY, JUNE 10, 1909 NUMBER 15

The one life thrilled the star-dust through
In misty masses whirled,
Until, globed like a drop of dew,
Shone out a beauteous world.

The one life on the ocean shore,
Through primal ooze and slime,
Moved surely on from more to more
Along the ways of time.

The one life all the ages through
Its older forms out-ran,
Till, as the tree of promise grew,
It blossomed into man.

The one life reacheth onward still;
As yet no eye can see
The far-off fact, man's dream fulfill—
The glory yet to me.

—*M. J. Savage.*

The *Literary Digest* is getting interested in the problem of reading in bed and offers luxurious pictures of Mark Twain, Tolstoy and Stevenson doing it in the horizontal. In this connection, a prescription for long life, which the genial David Swing once gave to the writer, may be in order: "Never stand if you can sit; never sit if you can lie down;" a rule upon which the Senior Editor of UNITY has acted for many years. For better or for worse, he sends his weekly messages to UNITY readers from the horizontal. To his mind it is a curious illustration of the crudities of modern architecture, the inconvenience of the up-to-date homes and hotels which makes no provision for comfortable lights for the workers in bed, generally making it impossible to secure a light in no matter how inconvenient a position without getting up to light or to put out the light. Let the lighting system of bed rooms be revised and brought up to date. Let the precious vital fluid be economized. It is a good time to work—early in the morning—while safely secluded in a comfortable bed.

Again some London physicians, according to the *Literary Digest,* have found a modicum of nutrition in beer; "when a man drinks a glass of stout he is eating as well as drinking." Granted the contention that "a glass of good ale is approximately as nourishing as a glass of milk" and "a quart of good beer is nearly equivalent to a quarter of a pound of beef." Very good, but considering the difficulty of realizing the qualification of "good," the inconvenience of such liquid diet and the ever increasing danger of taking more than is good for one, the balance in favor of the glass of milk and the quarter pound of beef is overwhelming. You save nothing in money, but you avoid a lot of dangers by cutting out the beer. But the most interesting outcome of all this argument is that if we confine the beer to the physician's limits we spoil the trade. No saloon keeper could run a saloon with profit if he maintained, as some of them are now disposed to do, the limits of sobriety, respectability and temperance, allowing them to interpret the words themselves. The profits come from the mischievous plus.

"Our Lady of the Trees" is the title of a poetical flight, too lengthy to be quoted in the pages of UNITY, from the pen of Miss Alice Stone Backwell, published in the *Woman's Journal* for May 29, but the provocation of the happy skit must not go unnoticed in UNITY. Rev. Antoinette L. Brown Blackwell, we are told, has just been setting out three hundred young trees around her cottage on Marthas Vineyard on her eighty-fourth birthday. There is splendid youthfulness, reassuring faith in the planting of young trees by an aged hand. By the way, another young friend who wears gray hairs has honored herself and Dr. Elizabeth Blackwell by hanging a portrait of the latter, the first graduate woman physician, in the girls' dormitory at William Smith College. The medical diploma was won sixty years ago and the venerable doctor is still living at Hastings, England, at the age of eighty-eight. The *Woman's Journal* tells us that there are now seven thousand women practicing medicine in the United States, and still nothing bad has happened; the bottom has fallen out of no social proprieties or domestic securities. It is time that sensible men and women should get over being scared over the woman problem.

And now at last here comes the War Department with a formidable suggestion of a most extravagant habiliment of the Panama Canal, a talk of fortifying it so that it will be another Gibraltar; sixty or more 14-inch guns; the total cost of each one in position will be $288,000. The horrible enginery is to be capable of throwing a projectile weighing 1650 pounds, and some more sickening facts. Better, better a hundred times that the Canal should be delayed another fifty years than that it should give rise to this foolish expenditure of money, this maddening challenge to the military ambitions of the world! Better a thousand times that the foolhardy lawlessness of any mad nation that would undertake to desecrate the sanctities of peace, disturb the amenities of commerce,

should be allowed to do its worst, even though it necessitated suspending for a few months the benignant commerce, while the contempt and indignation of the remainder of the civilized world would shame such a power out of its impudence. As long as the United States behaves itself and stands for equity and fair play it is scarcely within the possibilities that such an interruption should arise, but we say, if it did, it could be more easily met by sufferance than by this foolish anticipation of resistance. But there is a better way than either of these alternatives. This is now a matter, not for the War Department, but for the State Department. Is there not skill, intelligence and humanity enough in the State Department, backed by a wise and benignant President, to secure the neutralization of that zone under wise administration, by the consent of all the civilized powers of the world? Let the compact be now perfected, one consideration of which should be that any power wishing to withdraw and resort to violence could do so only by giving five years' notice, and any power proven guilty of violation of the treaty before the Hague Court should set itself thereby at enmity with all the remaining powers in the compact. This or something like it should be done at once. Let the sane and civilized element of our nation assert itself promptly so as to save us from the foolish pride of an American Gibraltar. One Gibraltar in civilization is enough to prove its wastefulness and foolishness. It has made for the degradation of England even on military grounds; it is very doubtful whether, with all its boasted impregnability, it could seriously interfere with the military convolutions and disruptions that might disorganize trade, break up the map and fill the Mediterranean with dreadnaughts. There is more than one Yankee admiral who would probably undertake to steal into the Mediterranean some quiet dark night before the British war dogs could be waked up on the high hill. Let us stop this nonsense. Let the cry go forth promptly. Let pulpit and editorial, college and legislators, speak out. Better no Panama Canal than a military zone. If armament is necessary at all to guard the sanctities of trade, here is a good place to begin an international police force, a few cruisers contributed by the leading nations, managed by an international naval power, would be a benignant beginning of the better way.

Race Problem Conference

Perhaps not since the "Before-the-War" intensities over the slavery problem has there been a gathering that combined so much intelligent intensity, ethical enthusiasm and righteous indignation as the conference which met in New York on May 31 and June 1. Invitations were sent out by a little band of earnest workers in New York City to perhaps two hundred representative people, black and white, from all sections of the country. Judging from the attendance, we should think that nearly that number presented themselves. With the exception of the Monday night meeting all the sessions were closed, only those receiving invitations being admitted; but all those asking for the privilege were gladly given the badges that would admit them. The private meetings were held in the Charities building and the conference rooms were well filled. Five or six hundred people attended the open meeting at Cooper Union on Monday. The status of the negro, politically, industrially and socially was considered in its various phases. The resolutions printed below were passed after thorough debate, and the committee called for was appointed by the Chair. We will await the official publication of the proceedings and the formal announcement of the committee on organization before giving details.

Suffice it at this time for us to speak of one or two characteristics of the meeting. First and most obvious, emphasis was placed upon the high-handed way in which the southern states, with few notable exceptions, have deliberately plotted to circumvent the constitution, unblushingly trying to abide by the letter in order to more glaringly sin against the spirit.

The second emphasis was upon the unnecessary prolongation of the unscientific and unethical proscription of the privileges—educational, social, and those controlled by common carrier—against the black man, simply because he is black. Here was no disposition to militate against any limitations of such rights of the lawless, or the illiterate, as would endanger the well being of the state. The bad negro and the incompetent voter should be dealt with as the bad white man and the incompetent white voter are or should be dealt with. But the far-reaching denial of privileges to the respectable, intelligent, oftentimes cultivated black man, which are granted to the white man who can lay claim to none of these credentials, is a scandal that brings more reproach, debility and condemnation to the white man perpetrating it than to the black man suffering from it. Like all defenders of righteousness and advocates of justice, there was possibly here a danger, not of over-stating the crime, but of under-estimating the hopeful forces that are working to correct the crime. But it was a wholesome tonic to find men and women who have succeeded in shaking themselves loose from the complacent lethargy that has overtaken the conscience of law-makers, business men and social leaders.

This congress stated in bold and uncompromising terms what is obvious to every close student of the situation,—that the politicians, republican and democratic,—have shown themselves unwilling, and on that account, incompetent to face the issue; the democratic party still handicapped by an entailment of the old timidities and prejudices that led to the war; the

republican party having abandoned the high cause which called them into being,—the cause of justice to the black man in the interest of party success and commercial advancement.

It was shown at this conference that the old bogie of social equality has more to fear from the lustful indulgences of the white man in the south than from those who try to insist on the humanity of the black as well as the white race, and who would safeguard the virtue of the black woman as they would that of the white woman, and who would hold the white man responsible for his off-spring, whether he give to them a white or a dark mother.

Good must come out of this conference, and Mr. William English Walling, Miss Ovington, Mr. Oswald Garrison Villard, Rabbi Wise and Mr. Russell, who had most to do with the organizing and the successful realization of the conference, have rendered high service to the cause of progress.

The present predicament is not a sectional one. It has been seen at last that mob violence and lynching cruelties have been perpetrated in Illinois as in South Carolina, in Ohio as in Mississippi. The status of the negro should be the same in St. Paul as in New Orleans. The old cry of "special problems" and "local administration" will not hold. The negro problem is now and always has been a national problem; one which the nation must face and handle.

Waiving further comment, we append the resolutions passed:

We denounce the ever-growing oppression of our 10,000,000 colored fellow-citizens as the greatest menace that threatens the country. Often plundered of their just share of the public funds, robbed of nearly all part in the government, segregated by common carriers, some murdered with impunity and all treated with contempt by officials, they are held in some states in practical slavery to the white community. The systematic persecution of law-abiding citizens, and their disfranchisement on account of their race alone is a crime that will ultimately drag down to an infamous end any nation that allows it to be practiced; and it bears most heavily on those poor white farmers and laborers whose economic position is most similar to that of the persecuted race.

The nearest hope lies in the immediate and patiently continued enlightment of the people who have been inveigled into a campaign of oppression. The spoils of persecution should not go to enrich any class or classes of the population. Indeed, persecution of organized workers, peonage, enslavement of prisoners, and even disfranchisement already threaten large bodies of whites in many southern states.

We agree fully with the prevailing opinion that the transformation of the unskilled colored laborer in industry and agriculture into skilled workers is of vital importance to that race and to the nation, but we demand for the Negroes as for every other race, a free and complete education, whether by city, state, or nation; a grammar school and industrial training for all and technical, professional, and academic education for the most gifted. But the public schools assigned to the Negro, of whatever kind or grade, will never receive a in the legislature and before the law. Nor will the practically educated Negro, no matter how valuable to the community he may prove, be given a fair return for his labor, or encouraged to put forth his best efforts, or given the chance to develop that efficiency that comes only outside the school, until he is respected in his legal rights as a man and a citizen.

We regard with grave concern the attempt manifest South and North to deny to black men the right to work, and to enforce this command by violence and bloodshed. Such a question is too fundamental and clear even to be submitted to arbitration. The late strike in Georgia is not simply a demand that Negroes be displaced but that proven and efficient men be made to surrender their long followed means of livelihood to white competitors.

As first and immediate steps towards remedying these national wrongs, so full of peril for the whites as well as the blacks of all sections, we demand of Congress and Executive:

First: That the Constitution be strictly enforced and the civil rights guaranteed under the Fourteenth Amendment be secured impartially to all.

Second: That there be equal educational opportunities for all and in all states and that public school expenditure be the same for the Negro and white child.

Third: That in accordance with the Fifteenth Amendment the right of the Negro to the ballot on the same terms as other citizens be recognized in every part of the country.

Some Summer Schools

Slowly but surely the summer school is asserting its quiet, normal, rational place in society. The feverish and high pressure methods that exhausted and seemed to defy the spirit of vacation are being eliminated. The quiet, reasonable arrangement of helpful programs that will promote and not interfere with the rest time are being multiplied everywhere. Some of these programs are before us and will in one way or another greatly interest our readers.

The announcement of a second session for Sunday-school workers at the Meadville Theological School, Meadville, Pa., has been withdrawn; owing to conditions, the school will be suspended this year.

On the other hand, a most attractive program of the Friends' Summer School, to be held on the campus and in the buildings of beautiful Swarthmore, lies before us. This school begins June 14 and continues to the 28th. Among the speakers announced are Dr. W. W. Fenn of the Harvard Divinity School, who will give three lectures on "The Idea of the Kingdom of God"; Dr. W. B. Thirkield of Howard University, Washington, who will deal with the race problem; Dr. Rufus M. Jones of Haverford College, who will give four lectures on "First-Hand Religion"; Dr. A. C. McGiffert will speak on "The Protestant Reformation," "Modern Religious Thought," "Early Church History" and "Social Ideals in the Early and Modern Church"; Harris R. Cooley, Director of the Department of Public Service in the City of Cleveland, will lecture on "The Slums," "Wayward Boys," "The Poor and Criminal of a Great City"; Louise Seymour Houghton will show how to use Bible stories in moral education, in the development of the God-Consciousness of children, etc.; Joseph S. Walton will lecture on "The Growth of the Puritan Movement"; Jenkin Lloyd Jones of the Abraham Lincoln Centre will give two or more lectures in literature and an address, The Social Functions and Opportunities of the Church. We cannot conceive of a more delightful escape from the hurry and the heat than in such a retreat as Swarthmore and with such a program.

The Summer School of Ethics, that had such a successful session at Madison, Wisconsin, last summer, is out with another program, varied and rich. This

school begins June 28 and continues to July 24. Mrs. Anna Garlin Spencer won her right last year to be mentioned as the successful director for this year. The various lectures will be delivered in the Assembly Hall of the State Historical Library and in some of the University class rooms. The mention of some of the speakers will sufficiently indicate the character of the program. Doctors Alder, Elliott, Neumann, Schmidt, Salter and Mrs. Spencer of the regular New York staff, Professors Votaw and Small of the University of Chicago, President Van Hise of the University of Wisconsin, Miss Jane Addams, Caroline Bartlett Crane, Celia Parker Woolley, Jenkin Lloyd Jones and others. Among the general topics to be considered are "The Philosophy of Ethics," "Moral and Social Education," "Methods of Social Service," "The Psychology of Character Development," "Oriental History," etc., etc.

It is not necessary to call the attention of UNITY readers to the Tower Hill Summer School, which will offer its twentieth session this summer, the dates having been arranged so as to begin immediately after the adjournment of the School of Ethics in Madison, in response to requests made by those who are anxious to profit by the double program. Perhaps the character of the course offered by Mr. Jones on "The growth of Christianity," from Paul to Luther, may be better understood if we append the following detailed statement of the topics.

THE GROWTH OF CHRISTIANITY.

BEING THE SIXTH YEARS' WORK IN THE SEVEN YEARS' COURSE IN RELIGION. STEPPING STONES ACROSS SIXTEEN CHRISTIAN CENTURIES.

Things are not so ill with you and me as they might have been because of those who have lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

Acknowledgement is here made for helpful suggestion, revisions and additions received at the hands of Prof F. A. Christie of the Meadville Theological School, and Prof. James Westfall Thompson of the University of Chicago.

1. *The Origin and Organization of the Early Church.*
   Ignatius, Justin Martyr, Origen, etc.
2. *The Persecutions.*
   Nero, Domitian; Roman legislation against the Christians.
3. *The Mingling of Greek, Roman and Christian Elements.*
   The Three Creeds. 451 A. D.
4. *Constantine and Julian.* 311-363.
5. *Jerome.* 340 (?)-420.
   The Vulgate Bible.
6. *Augustine's "The City of God."* 354-430.
   The Dream of a Christian Commonwealth.
7. *St. Benedict.* 480-543.
   The Rise of Monasticism.
   The "Rule" of St. Benedict and its Ideal.
8. *Monks and Missions in the West.*
   St. Patrick, Boniface, Ulfilas, Columba, etc.
9. *Gregory I* (The Great). 540 (?)-604.
   The Rise of the Papacy and the civil power of the church.
10. *Mohammed.* 570-632.
    The birth of a new religion. Another triumph of monotheism.
11. *Charlemagne.* 742-814.
    Crowned Emperor 800. The founder of the "Holy Roman Empire."
12. *Alfred the Great.* 849-901.
    The great English king; the father of English literature.
13. *The Conversion of the Slav.*
    Cyril Methodius, St. Stephen of Hungary.
14. *Hildebrand.* 1020 (?)-1085.
    "A great politician who knew how to use one power against another."—*J. H. Crooker.*
15. *Abelard.* 1079-1142.
    The rise of intellectual activity.
16. *Bernard of Clairvaux.* 1091-1153.
    Abelard's antagonist. A stout churchman who feared such a free use of reason.—*J. H. Crooker.*
17. *Feudalism and Chivalry: The Real and the Ideal.*
18. *The Crusades.* 1096-1271.
19. *St. Francis of Assisi.* 1182-1226. *The Coming of the Friars.*
    The brother of the birds and fishes.
20. *Cathedral Building.*
    Examples: St. Peters, Notre Dame, Canterbury.
21. *The Rise of the Universities.* Oxford and Heidelberg.
22. *Dante.* 1265-1321.

    Before this name the nations bow;
    His words are for all of mankind,
    Deep in whose hearts, as on his brow,
    The marks have sunk of Dante's mind.
    —*T. W. Parsons, on a bust of dante.*

23. *The Black Death and its Effects.* 1348-49.
    Nature will not be trifled with.
24. *Wicliff,* 1324-1384. *Huss.* 1369-1415.
    The morning stars of the Reformation.
25. *The Fore-runners of the Reformation.*
    Tauler (died 1361), Thomas a'Kempis 1380 (?)-1471, Wesel (1420-89.) "Imitation of Christ."
26. *Torquemada.* 1420-1498.
    A study of persecution. The Waldenses. The Albigension crusade.
27. *The Great Renaissance.*
    Discovery and exploration.
28. *Savonarola.* (1452-1498).
29. *Michael Angelo.* 1475-1564.
    Art and the Renaissance.
30. *More's "Utopia."* 1516.
    Politics and the Renaissance.
    A dream of a new social order.

At Tower Hill only a forenoon session is arranged for; the afternoons are open for such rest and recreation as may suit individual taste; the early evenings for such informal discussions in poetry, sociology, science, as may please the company. Desirable cottages and a few rooms in long houses are still obtainable.

Out of all this material and much more, it would seem that many, very many of our UNITY readers can find what would delight the eye, rest the nerves, inform the mind and renew the spirit.

THE BETTER TIME COMING.

'Tis coming up the steep of time,
  And this old world is growing brighter;
We may not see its dawn sublime,
  Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
  When it awakes the world in wonder;
But we have felt it gathering round—
  And heard its voice of living thunder,
'Tis coming! yes, 'tis coming!

'Tis coming now, the glorious time
  Foretold by seers and sung in story,
For which (when thinking was a crime)
  Souls leapt to heaven from scaffold's glory.
They passed, nor saw the work they wrought,
  Nor the crowned hopes of centuries blossom;
But the living lightning of their thought
And daring deeds, doth pulse earth's bosom.
  'Tis coming! yes, 'tis coming!

—*Gerald Massey.*

THE PULPIT

The Biology of War

A Paper by David Starr Jordan, President of Leland Stanford University, Read at the Second National Peace Congress at Orchestra Hall, Chicago, May 3, 1909.

Schiller, in his Siegerfest, said a hundred years ago, "Ja, der Krieg verschlingt immer die Besten,"—"Ever the war devours the best." It is through selection that all race progress comes. War means always the reversal of selection.

It is recognized that the blood of a nation in a large degree determines its history. Knowing the nature of a race we can forecast its achievements. The Saxon will make Saxon history wherever he goes, the Jew will make Jewish history, and the negro wherever he goes will do deeds after his kind.

I wish to show that in similar fashion the history of a nation determines its blood. The word "blood" in this sense is a figure of speech, meaning heredity, for we know that the basis of heredity is in germ plasm, and not in literal blood. But the old word will serve our purposes. The blood which is thicker than water is the expression for race unity. The nature of a race is determined by the qualities of those of its members who leave offspring. If any class of men is destroyed by the action of social or political forces, these leave no offspring, and their kind in time fails to appear.

In a herd of cattle to destroy the strongest bulls, the fairest cows, the most promising calves, is to leave the others to become the parents of the coming herd. This we call degeneration, and it is the only kind of race degeneration we know, yet the scrawny, lean, infertile herd which results is of the same type as its actual parents. If on the other hand we sell or destroy the rough calves, the lean, poor, or ineffective, we shall have a herd descended from the best. These facts are the basis of selective breeding, "the magician's wand," which summon up any form of animal or plant useful to man or pleasing to his fancy.

The same facts are fundamental in human history. Viewed in the large sense, a race of men is essentially like a herd of animals. If similar processes are followed its nature is changed in the same way and the same degree.

The only way in which any race as a whole has improved has been through the preservation of its best and the loss of its worst examples. The condition which favors this is democracy, equality before the law, the condition which equalizes opportunity and gives each man the right to stand or fall on the powers God has given him.

The only race degeneration ever known is that produced by those forces which destroy the best, leaving for the fathers of the future those who could not be used in the business of war or in that of colonization.

Degeneracy of the individual is quite another thing, and has its own series of causes. But such degeneracy is not inherited. Unless entangled in the meshes of disease, every child is free born, the son of what his father and mother *ought to have been.* Neither education, indolence, nor oppression can be inherited. They affect the individual life, but they cannot tarnish the blood.

In the early days, when Romans were men, when Rome was small, without glory, without riches, without colonies, and without slaves, these were the days of Roman greatness.

Then the Spirit of Freedom little by little gave way to the Spirit of Domination. Conscious of power, men sought to exercise it, not on themselves but on one another. Little by little this meant banding together, aggression, suppression, plunder, struggle, glory and all that goes with the pomp and circumstance of war. The individuality of men was lost in the aggrandizement of the few. Independence was swallowed up in ambition, patriotism came to have a new meaning. It was transferred from the hearth and home to the trail of the army.

It does not matter to us now what were the details of the subsequent history of Rome. We have now to consider only a single factor. In science, this factor is known as "reversal of selection." "Send forth the best ye breed!" That was the word of the Roman war-call. And the Spirit of Domination took these words literally, and the best were sent forth. In the conquests of Rome, *Vir,* the real man, went forth to battle and to the work of foreign invasion. *Homo,* the human being, remained in the farm and the workshop and begat the new generations. Thus *"Vir* gave place to *Homo."* The sons of real men gave place to the sons of scullions, stable-boys, slaves, camp-followers, and the riff-raff of those the great victorious army does not want.

The fall of Rome was not due to luxury, effeminacy, corruption, the wickedness of Nero and Caligula, the weakness of the train of Constantine's worthless descendants. It was fixed at Phillippi, when the spirit of domination was victorious over the spirit of freedom. It was fixed still earlier, in the rise of consuls and triumvirates and the fall of the simple, sturdy self-sufficient race who would brook no arbitrary ruler. When the real men fell in war, or were left in far-away colonies, the life of Rome still went on. But it was a different type of Roman which continued it, and this new type repeated in Roman history its weakling parentage.

Thus we read in Roman history of the rise of the mob and of the emperor who is the mob's exponent. It is not the presence of the emperor which makes imperialism. It is the absence of the people, the want of men. Babies in their day have been emperors. A wooden image would serve the same purpose. More than once it has served it. The decline of a people can have but one cause, the decline in the type from which it draws its sires. A herd of cattle can degenerate in no other way than this, and a race of men is under the same laws. By the rise in absolute power, as a sort of historical barometer, we may mark the decline in the breed of the people. We see this in the history of Rome. The conditional power of Julius Caesar, resting on his own tremendous personality, showed that the days were past of Cincinnatus and of Junius Brutus. The power of Augustus showed the same. But the decline went on. It is written that "the little finger of Constantine was thicker than the loins of Augustus." The emperor in the time of Claudius and Caligula was not the strong man who held in check all lesser men and organizations. He was the creature of the mob, and the mob, intoxicated with its own work, worshipped him as divine. Doubtless the last emperor, Augustus Romulus, before he was thrown into the scrap-heap of history, was regarded in the mob's eyes and his own as the most godlike of them all.

What have the historians to say of these matters? Very few have grasped the full significance of their own words, for very few have looked on men as organisms, and on nations as dependent on the specific character of the organisms destined for their reproduction.

So far as I know, Benjamin Franklin was the first to think of man thus as an inhabitant, a species in nature among other species and dependent on nature's forces as other animals and other inhabitants must be.

Franklin said:

"If one power singly were to reduce its standing army it would be instantly overrun by other nations. Yet I think there is one effect of a standing army which must in time be felt so as to bring about the abolition of the system. A standing army not only diminishes the population of a country, but even the size and breed of the human species. For an army is the flower of the nation. All the most vigorous, stout, and well-made men in a kingdom are to be found in the army, and these men in general cannot marry."

What is true of standing armies is far more true of armies that fight and fall, for, as Franklin said again, "Wars are not paid for in war times, the bill comes later."

In Otto Seeck's great history of "The Downfall of the Ancient World." (Der Untergang der Antiken Welt), he finds this downfall due solely to the rooting out of the best ("Die Ausrottung der Besten"). The historian of the "Decline and Fall of the Roman Empire" or any other empire is engaged solely with the details of the process by which the best men are exterminated. Speaking of Greece, Dr. Seeck says, "A wealth of force and spirit went down in the suicidal wars." "In Rome, Marius and Cinna slew the aristocrats by hundreds and thousands. Sulla destroyed the democrats, and not less thoroughly. Whatever of strong blood survived, fell as an offering to the proscription of the Triumvirate." "The Romans had less of spontaneous force to lose than the Greeks. Thus desolation came to them sooner. Whoever was bold enough to rise politically in Rome was almost without exception thrown to the ground. Only cowards remained and from their blood came forward the new generations. Cowardice showed itself in lack of originality, and in slavish following of masters and traditions."

The Romans of the Republic could not have made the history of the Roman Empire. In their hands it would have been still a republic. Could they have held aloof from world-conquering schemes, Rome might have remained a republic, enduring even to our own day. The seeds of destruction lie not in the race nor in the form of government, but in the influences by which the best men are cut off from the work of parenthood.

"The Roman Empire," says Seeley, "perished for want of men." The dire scarcity of men is noticed even by Julius Caesar. And at the same time it is noted that there are men enough. Rome was filling up like an overflowing marsh. Men of a certain type were plenty, "people with guano in their composition," to use Emerson's striking phrase, but the self-reliant farmers, the hardy dwellers on the flanks of the Apennines, the Roman men of the early Roman days, these were fast going, and with the change in the breed came the change in Roman history.

"The mainspring of the Roman army for centuries has been the patient strength and courage, capacity for enduring hardships, instinctive submission to military discipline of the population that lined the Apennines."

With the Antonines came "a period of sterility and barrenness in human beings." "The human harvest was bad." Bounties were offered for marriage. Penalties were devised against race-suicide. "Marriage," says Metellus, "is a duty which, however painful, every citizen ought manfully to discharge." Wars were conducted in the face of a declining birth-rate, and this decline in quality and quantity of the human harvest engaged very early the attention of the wise men of Rome.

"The effect of the wars was that the ranks of the small farmer were decimated, while the number of slaves who did not serve in the army multiplied" (Bury).

Thus "*Vir* gave place to *Homo*," real men to mere human beings. There were always men enough such as they were. "A hencoop will be filled, whatever the (original) number of hens," said Benjamin Franklin. And thus the mob filled Rome. No wonder the mob-leader, the mob-hero, rose in relative importance. No wonder "the little finger of Constantine was thicker than the loins of Augustus." No wonder that "if Tiberius chastised his subjects with whips, Valentinian chastised them with scorpions."

"Government having assumed godhead took at the same time the appurtenances of it. Officials multiplied. Subjects lost their rights. Abject fear paralyzed the people and those that ruled were intoxicated with insolence and cruelty." "The worst government is that which is most worshiped as divine." "The emperor possessed in the army an overwhelming force over which citizens had no influence, which was totally deaf to reason or eloquence, which had no patriotism because it had no country, which had no humanity because it had no domestic ties." "There runs through Roman literature a brigand's and barbarian's contempt for honest industry." "Roman civilization was not a creative kind, it was military, that is, destructive." What was the end of it all? The nation bred real men no more. To cultivate the Roman fields "whole tribes were borrowed." The man of the quick eye and the strong arm, gave place to the slave, the scullion, the pariah, the man with the hoe, the man whose lot does not change because in him there lies no power to change it: "Slaves have wrongs, but freemen alone have rights." So at the end the Roman world yielded to the barbaric, because it was weaker in force. "The barbarians settled and peopled the barbaric world rather than conquered it." And the process is recorded in history as the fall of Rome.

"Out of every hundred thousand men, eighty thousand were slain. Out of every hundred thousand weaklings, ninety to ninety-five thousand were left to survive." This is Dr. Seeck's calculation, and the biological significance of such mathematics must be evident at once. Dr. Seeck speaks with scorn at the idea that Rome fell from the decay of old age, from the corruption of luxury, from neglect of military tactics, or from the over-diffusion of culture.

"It is inconceivable that the mass of Romans suffered from over-culture." "In condemning the sinful luxury of wealthy Romans, we forget that the tradelords of the fifteenth and sixteenth centuries were scarcely inferior in this regard to Lucullus and Apicius, their waste and luxury not constituting the slightest check to the advance of the nations to which these men belonged. The people who lived in luxury in

Rome were scattered more thinly than in any modern state of Europe. The masses lived at all times more poorly and frugally because they could do nothing else. Can we conceive that a war force of untold millions of people is rendered effeminate by the luxury of a few hundreds?"

"Too long have historians looked on the rich and noble as marking the fate of the world. Half the Roman Empire was made up of rough barbarians untouched by Greek or Roman culture."

"Whatever the remote and ultimate cause may have been, the immediate cause to which the fall of the empire can be traced is a physical, not a moral decay. In valor, discipline and science the Roman armies remained what they had always been, and the peasant emperors of Illyricum were worthy successors of Cincinnatus and Caius Marius. But the problem was how to replenish those armies. Men were wanting. The Empire perished for want of men" (Seeley).

Does history ever repeat itself? It always does if it is true history. If it does not we are dealing not with history but with mere succession of incidents. Like causes produce like effects, just as often as we may choose to test them. Whenever men use a nation for the test, poor seed yields a poor fruition. Where the weakling and the coward survives in human history, there "the human harvest is bad," and it can never be otherwise.

The finest Roman province, a leader in the Roman world, was her colony of Hispania. What of Spain in history? What of Spain today? "This is Castile," said a Spanish writer, "she makes men and wastes them." "This sublime and terrible phrase," says another writer, "sums up Spanish history."

In 1630, according to Captain Calkins, the Augustinian friar, La Punte thus summed up the fate of Spain:

"Against the credit for redeemed souls, I set the cost of armadas and the sacrifice of soldiers and friars sent to the Philippines. And this I count the chief loss: for mines give silver and forests give timber, but only Spain gives Spaniards, and she may give so many that she may be left desolate and constrained to bring up strangers' children instead of her own."

Another of the noblest of Roman provinces was Gallia, the favored land in which the best of the Romans, the Franks and the Northmen, have mingled their blood to produce a nation of men, hopefully leaders in the arts of peace, fatally leaders also in the arts of war.

Not long ago I visited the city of Novara, in northern Italy. There, just to the south of the town, in a wheat-field, the farmers have ploughed up skulls of men till they have piled up a pyramid ten or twelve feet high. Over this pyramid some one has built a canopy to keep off the rain. These were the skulls of young men of Savoy, Sardinia and Austria,—men of eighteen to thirty-five years of age, without physical blemish so far as may be,—peasants from the farms and workmen from the shops, who met at Novara to kill each other over a matter in which they had very little concern. Should Charles Albert, the Prince of Savoy, sit on his unstable throne or must he yield it to some one else? This was the question, and this question the battle of Novara tried to decide. It matters not what this decision was. History records it, as she does many matters of less moment. But this fact concerns us,—here in thousands they died. Further on, Frenchmen, Austrians, and Italians fell together at Magenta, in the same cause. You know the color that we call Magenta, the hue of the blood that flowed out under the olive-trees. Solferino, once that battle-field, gave its name to scarlet ribbons, the hue of the blood that stained her orange-groves. Lodi, Marengo—all these names call up memories of idle carnage, of wasted life. Go over Italy as you will, there is scarcely a spot not crimsoned by the blood of France, scarcely a railway station without its pile of French skulls. You can trace them across to Egypt, to the foot of the Pyramids. You will find them in Germany,—at Ulm and Wagram, at Jena and Leipzig, at Lutzen and Bautzen, at Hohenlinden and at Austerlitz. You will find them in Russia, at Moscow; in Belgium, at Waterloo. "A boy can stop a bullet as well as a man," said Napoleon; and with the rest are the skulls and bones of boys, "ere evening to be trodden like the grass." "Born to be food for powder" was the grim epigram of the day, summing up the life of the French peasant. Read the dreary record of the glory of France, the slaughter at Waterloo, the wretched failure of Moscow, the miserable deeds of Sedan, the waste of Algiers, the poison of Madagascar, the crimes of Indo-China, the hideous results of barrack vice and its entail of disease and sterilty, and you will understand the "Man of the Hoe." The man who is left, the man whom glory cannot use, becomes the father of the future men of France. As the long-horn aboriginal type reappears in a neglected or abused heard of high-bred cattle, so comes forth the aboriginal man, the "Man of the Hoe," in a wasted race of men.

In the loss of war we count not alone the man who falls or whose life is tainted with disease. There is more than one in the man's life. The bullet that pierces his heart goes to the heart of at least one other. For each soldier has a sweetheart; and if she remain single for his sake, so far as the race is concerned, the one is lost as well as the other.

Today we are told by Frenchmen that France is a decadent nation. This is a confession of judgment, not an accusation of hostile rivals. It does not mean that the slums of Paris are destructive to human life. That we know elsewhere. Each great city has its great burdens, and these fall hard on those at the bottom of the layers of society. There is degradation in all great cities, but the great cities are not the whole of France. It is claimed that the decadence is deep-seated, not individual. It is said that the birth-rate is steadily falling, that the average stature of men is lower by two inches at least than it was a century ago, that the physical force is less among the peasants at their homes. Legoyt tells us that "it will take long periods of peace and plenty before France can recover the tall statures mowed down in the wars of the republic and the first empire." What is the cause of all this? Intemperance, vice, misdirected education, bureaucracy and the rush toward ready made careers? These may be symptoms. They are not causes. Demolins asks in that clever volume of his: "In what constitutes the superiority of the Anglo-Saxon?" Before we answer this, let us inquire in what constitutes the inferiority of the Latin races? If we admit this inferiority exists in any degree, and if we answer it in any degree, we find in the background the causes of the fall of Greece, the fall of Rome, the fall of Spain. We find the spirit of domination, the spirit of glory, the spirit of war, the final survival of subserviency, of cowardice and of sterility. The man who is left holds in his grasp the history of the future. The evolution of a race is always selective, never collective. Collective evolution among men or beasts, the movements upward or downward of the whole as a whole,

irrespective of training or selection does not exist. As Lepouge has said, "It exists in rhetoric, not in truth nor in history."

The survival of the fittest in the struggle for existence is the primal moving cause of race progress and of race changes. In the red stress of human history, this natural process of selection is sometimes reversed. A reversal of selection is the beginning of degradation. It is degradation itself. Can we see the fall of Rome in the downfall of France? Let us look again at the history. A single short part of it will be enough. It will give us the clue to the rest.

In the Wiertz gallery in Brussels is a wonderful painting, dating from the time of Waterloo, called Napoleon in Hell. It represents the great marshal with folded arms and face unmoved descending slowly to the land of the shades. Before him, filling all the background of the picture with every expression of countenance are the men sent before him by the unbridled ambition of Napoleon. Three millions and seventy thousand there were in all—so history tells us, more than half of them Frenchmen. They are not all shown in one picture. They are only hinted at. And behind the millions shown or hinted at are the millions on millions of men who might have been and are not—the huge widening human wedge of the possible descendants of the men who fell in battle. These men of Napoleon's armies were the youth without blemish, "The best that the nation could bring," chosen as "food for powder," "ere evening to be trampled like the grass" in the rush of Napoleon's great battles. These men came from the plow, from the work-shop, from the school, the best there were—those from eighteen to thirty-five years of age at first, but afterwards the older and the younger. "A boy will stop a bullet as well as a man"; this maxim is accredited to Napoleon. "The more vigorous and well born a young man is," says Novicow, "the more normally constituted, the greater his chance to be slain by musket or magazine, the rifled cannon and other similar engines of civilization." Among those destroyed by Napoleon were "the elite of Europe." "Napoleon," says Otto Seeck, "in a series of years seized all the youth of high stature and left them scattered over many battlefields, so that the French people who followed them are mostly men of smaller stature. More than once in France since Napoleon's time has the military limit been lowered."

I need not tell again the story of Napoleon's campaigns. It began with the first consulate, the justice and helpfulness of the Code Napoleon, the prowess of the brave lieutenant whose military skill and intrepidity had caused him to deserve well of his nation .

The spirit of freedom gave way to the spirit of domination. The path of glory is one which descends easily. Campaign followed campaign, against enemies, against neutrals, against friends. The trail of glory crossed the Alps to Italy and to Egypt, crossed Switzerland to Austria, crossed Germany to Russia. Conscription followed victory, and victory and conscription debased the human species. "The human harvest was bad." The first consul became the emperor. The servant of the people became the founder of the dynasty. Again conscription after conscription. "Let them die with arms in their hands. Their death is glorious and it will be avenged. You can always fill the places of soldiers." These were Napoleon's words when Dupont surrendered his army in Spain to save the lives of a doomed battalion.

More conscription. After the battle of Wagram, we are told the French began to feel their weakness. The Grand Army was not the army which fought at Ulm and Jena. "Raw conscripts raised before their time and hurriedly drafted into the line had impaired its steadiness."

On to Moscow,* "amidst ever-deeping misery they struggled on, until of the 600,000 men who had proudly crossed the Nieman for the conquest of Russia, only 20,000 famished, frost-bitten, unarmed spectres staggered across the bridge of Lorno in the middle of December."

Despite the loss of the most splendid army marshalled by man, Napoleon abated no whit of his resolve to dominate Germany and discipline Russia. ". . . He strained every effort to call the youth of the empire to arms . . . and 350,000 conscripts were promised by the Senate. The mighty swirl of the Moscow campaign sucked in 150,000 lads of under twenty years of age into the devouring vortex." "The peasantry gave up their sons as food for cannon." But "many were appalled at the frightful drain on the nation's strength." "In less than half a year after the loss of half a million men a new army nearly as numerous was marshalled under the imperial eagles. But the majority were young, untrained troops, and it was remarked that the conscripts born in the year of Terror had not the stamina of the earlier levies. Brave they were, superbly brave, and the emperor sought by every means to breathe into them his indomitable spirit." "Truly the emperor could make boys heroes, but he could never repair the losses of 1812." "Soldiers were wanting, youths were dragged forth." The human harvest was at its very worst.

The effects of emigration run parallel with the effects of war, but with this enormous difference: the strong men who emigrate are not lost to the world. The loss of one region is the gain of another. But the losses in war can yield no corresponding gain.

The effects of emigration can be well studied in England. From Devon and Somerset arose the colony of Massachusetts Bay. From the loins of Old England arose our New England, and from the germ of self-governing New England, arose the United States. The countries of Devon and Somerset have no importance in the England of today comparable with the part they played in the days of Queen Elizabeth. Their influence is over the seas, with the young men who carried with them the names of Plymouth and Dartmouth, of Exeter and Taunton, of Bristol and Bath and Barnstaple.

If we could imagine this New England stock in all its ramifications restored to its old home in Devon and Somerset, what a wonderful storehouse of active life these sleepy old counties would become! From every county of England strong men have gone out to conquer and populate the world. The influence of this greater England on the movement of civilization in our day far exceeds that of the England at home. "What does he know of England who only England knows?"

No stronger line than this was ever written in definition of England's greatness.

Switzerland is the land of freedom, the land of peace. But in earlier times some of the thrifty cantons sent forth their men as hireling soldiers to serve for pay under the flag of whomsoever might pay their cost. There was once a proverb in the French court, "Pas d'argent, pas de Suisses" (No money, no Swiss);

*These quotations are from the "History of Napoleon" I, by J. H. Rose.

for the agents of the free republic drove a close bargain.

In Lucerne stands the noblest of all monuments in all the world, the memorial of the Swiss guard of Louis XVI, killed by the mob at the palace of Versailles. It is carved in the solid rock of a vertical cliff above a great spring in the outskirts of the city,—a lion of heroic size, a spear thrust through its body, guarding in its dying paws the Bourbon lilies and the shield of France. And the traveler, Carlyle tells us, should visit Lucerne and her monument, "not for Thorwaldsen's sake alone, but for the sake of the German Biederkeit and Tapferkeit, the valor which is worth and truth, be it Saxon, be it Swiss."

Beneath the lion are the names of those whose devotion it commemorates. And with the thought of their courage comes the thought of the pity of it, the waste of brave life in a world that has need for it all. "Sons of the men who knelt at Sempach, but not to thee, O Burgundy." Switzerland has need of more such sons. It may be fancy, but it seems to me that, as I go about in Switzerland, I can distinguish by the character of the men who remain those cantons who sent forth mercenary troops from those who kept their own for their own upbuilding. Perhaps for other reasons than this Lucerne is weaker than Graubuden, and Unterwalden less virile than little Appenzell. In any event, this is absolutely certain: just in proportion to its extent and thoroughness is military selection a cause of national decline.*

Spain died of empire centuries ago. She has never crossed our path. It was only her ghost which walked at Manila and Santiago. In 1630 the Augustinian friar La Puente thus wrote of the fate of Spain: "Against the credit for redeemed souls I set the cost of armadas and the sacrifice of soldiers and friars sent to the Philippines. And this I count the chief loss; for mines give silver, and forests give timber, but only Spain gives Spaniards, and she may give so many that she may be left desolate, and constrained to bring up strangers' children instead of her own." "This is Castile," said a Spanish knight; "she makes men and wastes them." "This sublime and terrible phrase," says Captain Carlos Gilman Calkins, from whom I have received both these quotations, "sums up Spanish history."

The warlike nation of today is the decadent nation of tomorrow. It has ever been so, and in the nature of things it must ever be.

In his charming studies of "Feudal and Modern Japan," Mr. Arthur Knapp, of Yokohama, returns again and again to the great marvel of Japan's military prowess after more than two hundred years of peace. This was shown in the Chinese war. It has been more conclusively shown on the fields of Manchuria since Mr. Knapp's book was written. It is astonishing to him that, after more than six generations in which physical courage has not been demanded, these virile virtues should be found unimpaired. We can readily see that this is just what we should expect. In times of peace there is no slaughter of the strong, no sacrifice of the courageous. In the peaceful struggle for existence there is a premium placed on these virtues. The virile and the brave survive. The idle, weak, and dissipated go to the wall. "What won the battles on the Yalu, in Korea or Manchuria," says the Japanese, Nitobe, "was the ghosts of our fathers guiding our hands and beating in our hearts. They are not dead, these ghosts, these spirits of our warlike ancestors. Scratch a Japanese, even one of the most advanced ideas, and you will find a Samurai." If we translate this from the language of Shintoism to that of science we find it a testimony to the strength of race-heredity, the survival of the ways of the strong in the lives of the self-reliant.

If after two hundred years of incessent battle Japan still remained virile and warlike, that would indeed be the marvel. But that marvel no nation has ever seen. It is doubtless true that warlike traditions are most persistent with nations most frequently engaged in war. But the traditions of war and the physical strength to gain victories are very different things. Other things being equal, the nation which has known least of war is the one most likely to develop the "strong battalions" with whom victory must rest.

As Americans we are more deeply interested in the fate of our mother-country than in that of the other nations of Europe.

What shall we say of England and of her relation to the reversed selection of war?

Statistics we have none and no evidence of tangible decline that Englishmen will not indignantly repudiate. When the London press in the vacation season fills its columns with editorials on English degeneration, it is something else to which these journalists refer. Their problem is that of the London slums, of sweat-shops, and child-labor, of wasting overwork and of lack of nutrition, of premature old age and of sodden drunkenness,—influences which bring about the degeneration of the individual, the inefficiency of the social group, but which for the most part leave no trace in heredity and are therefore no factor in the degeneration of the race. Such degradation is at once cause, effect and symptom,—a sign of racial inadequacy, a cause of further enfeeblement and an effect of unjust and injurious social, political, and industrial conditions in the past. But with better training the child of the slums rises to normal conditions. Given a fair chance in his youth, and he will show his normal British heritage.

But the problem before us is not the problem of the slums. What mark has been left on England by her great struggles for freedom and by the thousand petty struggles to impose on the world the semblance of order called "Pax Britannica," the British peace?

To one who travels widely through the counties of England some part of the cost is plain.

> "There's a widow in sleepy Chester
> Who mourns for her only son;
> There's a grave by the Pabeng River,—
> A grave which the Burmans shun."

This is a condition repeated in every village in England, and its history is recorded on the walls of every parish church. Everywhere can be seen tablets in memory of young men,—gentlemen's sons from Eton and Rugby and Winchester and Harrow, scholars from Oxford and Cambridge, who have given up their lives in some far-off petty war. Their bodies rest in Zululand, in Cambodia, in the Gold Coast, in the Transvaal. In England only they are remembered. In the parish churches these records are numbered by the score. In the cathedrals they are recorded by the thousand. Go from one cathedral town to another—Canterbury, Winchester, Chichester, Exeter, Salisbury, Wells, Ely, York, Lincoln, Durham, Litchfield, Chester (what a wonderful series of pictures this list of names calls up!), and you will find always the same story, the same sad array of memorials to young men. What

*"Lors de la guerre de Paraguay la population virile disparut preqque completement, et il ne resta que les malades et les infirmes." (E. Reclus.)

would be the effect on England if all of these "unreturning brave" and all that should have been their descendants could be numbered among her sons today? Doubtless not all of these were young men of character. Doubtless not all are worthy even of the scant glory of a memorial tablet. But most of them were worthy. Most of them were brave and true, and most of them looked out on life with "frank blue British eyes."

This too, we may admit, that war is not the only destructive agency in modern society, and that in the struggle for existence the England of today has had many advantages which must hide or neutralize the waste of war.

In default of facts unquestioned, we may appeal to the poets, letting their testimony as to the reversal of selection stand for what it is worth.

Rudyard Kipling is the poet of imperialism; and as to the cost of it all, we may well heed his testimony. This, he says of the rule of the sea:

> We have fed our sea for a thousand years,
> And she calls us, still unfed;
> Though there's never a wave of all her waves
> But marks our English dead.

Again, referring to dominion on land, Kipling warns the British soldier:

> Walk wide o' the widow at Windsor,
> For 'alf o' creation she owns;
> We 'ave bought 'er the same with the sword an' the flame,
> An' we've salted it down with our bones.
> (Poor beggars!—it's blue with our bones!)

Through all this we have the same refrain, the minor chord of victory, the hidden lesson of war.

> "The brightest are gone before us,
> The dullest are left behind."
> "The living are brave and noble,
> The dead were bravest of all!"
>
> "The kindly seasons love us,
> They smile over trench and clod;
> Where we left the bravest of us
> There's a deeper green of the sod."
>
> "Set in this stormy nothern sea,
> Queen of these restless fields of tide,
> England! what shall men say of thee,
> Before whose feet the worlds divide?"
>
> "And thou whose wounds are never healed,
> Whose weary race is never won,
> O Cromwell's England! must thou yield
> For every inch of ground a son?"
>
> "What profit that our galleys ride,
> Pine-forest-like on every main?
> Ruin and wreck are at our side,
> Grim warders of the House of Pain."
>
> "Where are the brave, the strong, the fleet?
> Where is our English chivalry?
> Wild grasses are their burial-sheet,
> And sobbing waves their threnody."
>
> "Peace, peace! we wrong the noble dead
> To vex their solemn slumber so:
> Though childless, and with thorn-crowned head,
> Up the steep road must England go."

It suggests the inevitable end of all empire, of all dominion of man over man by force of arms. More than all who fall in battle or are wasted in the camps, the nation misses the "fair women and brave men" who should have been the descendants of the strong and the manly. If we may personify the spirit of the nation, it grieves most not over its "unreturning brave," but over those who might have been, but never were, and who, so long as history lasts, can never be.

It was at Lexington that "the embattled farmers" "fired the shot heard round the world." To them life was of less value than a principle, the principle written by Cromwell on the statute book of Parliament: "All just powers under God are derived from the consent of the people." Since the war of the Revolution many patriotic societies have arisen in the United States. These may be typified by the association of the "Sons of the Revolution," and of the "Sons of American Wars," societies which find their inspiration in the personal descent of their members from those who fought for American independence. The assumption, well justified by facts, is that revolutionary fathers were a superior type of men, and that to have had such names in our personal ancestry is of itself a cause for thinking more highly of ourselves. In our little private round of peaceful duties we feel that we might have wrought the deeds of Putnam and Allen, of Marion and Greene, of our Revolutionary ancestors, whoever they may have been. But if those who survived were nobler than the mass, so also were those who fell. If we go over the record of brave men and wise women whose fathers fought at Lexington, we must think also of the men and women who shall never be, whose right to exist was cut short at this same battle. It is a costly thing to kill off men, for in men alone and the sons of men can national greatness exist.

But sometimes there is no other alternative. War is sometimes inevitable. It is sometimes necessary, sometimes even righteous. It happened once in our history that for "every drop of blood drawn by the lash another must be drawn by the sword." It cost us six hundred and fifty thousand lives to get rid of slavery. And this number, almost a million, North and South, was the "best that the nation could bring." North and South, the nation was impoverished by the loss. The gaps they left are filled to all appearance. There are relatively few of us left today in whose hearts the scars of forty years ago are still unhealing. But a new generation has grown up of men and women born since the war. They have taken the nation's problems into their hands, but theirs are hands not so strong or so clean as though the men that are stood shoulder to shoulder with the men that might have been. The men that died in "the weary time" had better stuff in them than the father of the average man of today.

And the sequel of it all is decadence. In the presence of war—of war on such a mighty ruthless and ruinous scale—one does not have to look far to find in what constitutes the superiority of the Anglo-Saxon. And we see the truth in Franklin's words, the deeper truth of their deeper wisdom: "Men do not pay for war in war time; the bill comes later."

By the law of probabilities as developed by Quetelet, there will appear in each generation the same number of potential poets, artists, investigators, patriots, athletes and superior men of each degree.

But this law involves the theory of continuity of paternity, that in each generation a percentage practically equal of men of superior force or superior mentality should survive to take the responsibilities of parenthood. Otherwise Quetelet's law becomes subject to the operation of another law, the operation of reversed selection, or the biological "law of diminishing returns." In other words, breeding from an inferior stock is the sole agency in race degeneration, as selection natural or artificial along one line or another is the sole agency in race progress.

And all laws of probabilities and of averages are

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879.

THE FIELD.

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

ALFRED LOISY AT THE COLLEGE DE FRANCE.—Notwithstanding the quite general apprehension of a disturbance at the first lecture by the distinguished ex-abbe in his new position as professor of the history of religions at the *Collège de France*, the occasion was marked by nothing more demonstrative than the hearty applause of his young republican hearers. The following resumé of this inaugural address is from a report to be found in our Parisian exchange *Le Protestant*. It was an utterance worthy of the place, the occasion and the scholarly speaker: well written, clear, logical, free from personal recrimination, breathing a spirit of serenity and a sympathetic reverence for religion.

After thanking his colleagues, who with Mr. C. Levasseur at their head, had come in large numbers to honor him by their presence, the new Professor paid his tribute to his two predecessors: Albert and Jean Réville; not forgetting to mention also Ernest Renan, who led the way with his course on the Religion of Israel. "Albert Réville," he said, "belonged to that select group of liberal protestants, which has contributed so much to the progress of religious studies in France. Though a believer, he was independent in his criticism. For him science and faith were harmonized under one formula, which he identified with the Gospel."

After analysing the works of the elder Réville, on the history of the various religions, he dwelt particularly on the two volumes devoted to the life of Jesus of Nazareth, and compared them with the work of Renan on the same subject. "The Christ of Réville," said he, "is no longer a Jew at all, he is the absolute man, the prophet of an ideal religion. But the absolute man has no existence. This transformation of Christianity into an ideal theory may be useful, but it does not accord with historic verity."

Though Renan's study had a less profound critical basis, Mr. Loisy considered his Christ more probable than that of Réville.

The Professor next reviewed the work, too soon, alas! cut short by death, of Jean Réville. The latter was well prepared for his professional task, by the instructions of his father and by his own early works on the "Logos" of Philo, on the fourth Gospel and on the origin of the episcopate. But his masterpiece was his book on the "Religion of Home at the time of Severus," in which he so finely analysed the syncretism of religions that was then going on. He had planned to study the various tributaries that flowed in, one after another, to broaden the great river of Christianity: Judaism, Helenism, Mithracism, etc. "What attracted him," said Prof. Loisy, "was the psychological study of the religious sentiment, but that does not suffice; for religion, religions have always created rites, institutions, social organisms. These too deserve discriminating investigations."

The professor then turned to his own program and indicated his point of view. Appropriating this saying of Renan: that "to properly relate the history of a religion it is well to have lived with it, because then one knows it better," Mr. Loisy added these words, which are a distinct repudiation of the favorite thesis of most Parisian free-thinkers: "No more in the science of religions than in the history of philosophy, does impartiality imply either indifference or contempt in regard to the object studied. If it did, the history of philosophy, which really is the history of our wisdom, would be but another chapter to add to the history of folly. . . . Nor do I think that religion is a chimera. I hold that to do justice to the *religious history of humanity*—which is in other words, please observe, to do *justice to humanity* which, for centuries, has made religion its chief concern—one must not look solely at the defects of any of the individual religions, nor regard them as a succession of absurb and incoherent dreams, nor as senseless scruples, among which custom has legalized such as chanced to be found useful, nor yet as ancient social conventions created by a more or less blind instinct of conservation. Through the fantastic myths, the strange, gross, often cruel cults, back of the zealous fanaticism of the growing religions, the powerful inertia of those which an immovable tradition has congealed and the irritating resistance of those that are struggling desperately against a progress that threatens them, one must be able, ever and always to discern the *aspiration of humanity toward an ideal*, vaguely perceived and desired, *of a just society and a satisfied conscience.*

"This aspiration is not based on nothingness, it creates the ideal, it believes in the reality of ethical satisfaction."

This then is the spirit in which Prof. Loisy takes up the history of religions, with a serene faith in the religious ideal, but without confining himself to the point of view of any exclusive and individual religion, and with no idea of establishing a scale of values for religions. "The science of religions," he says, "is not a religion, and the philosophy of their history cannot be theology." He also dwelt upon the great service which the French sociological school has rendered to science in bringing forward the important role of the social institution in the religious phenomenon.

Mr. Loisy proposes to study by the comparative method, the different elements of religion: sacrafice, divination, prophecy, prayer, morality, beliefs, the priesthood, etc. "I do not know," he said a little sadly, "how many stages I shall be able to cover in the course thus outlined but," he added more firmly, "I promise you that I shall go forward boldly. All the newly acquired facts of religious history, all the discoveries bearing upon it, all real advance, will find here an echo; all these will be used to illuminate our researches and to confirm our conclusions. *And we shall have no other concern than the truth.*" This forceful closing declaration was received with prolonged applause. M. E. H.

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subject to a still higher law, the primal law of biology, which no cross-current of life can overrule or modify: Like the seed is the harvest.

It is related that Guizot once asked this question of James Russell Lowell, "How long will the republic endure?" "So long as the ideas of its founders remain dominant," was the answer. But again we have this question: "How long will the ideas of its founders remain dominant?" Just so long as the blood of the founders remains dominant in the blood of its people. Not necessarily the blood of the Puritans and the Virginians alone, the original creators of the land of free states. We must not read our history so narrowly as that. It is the blood of free-born men, be they Roman, Frank, Saxon, Norman, Dane, Goth or Samurai. It is a free stock which creates a free nation. Our republic shall endure so long as the human harvest is good, so long as the movement of history, the progress of peace and industry leaves for the future not the worst but the best of each generation. The Republic of Rome lasted so long as there were Romans, the Republic of America will last so long as its people, in blood and in spirit, remain what we have learned to call Americans.

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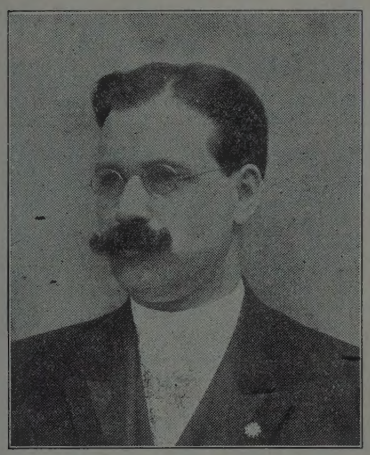
It appears that the honor of using the first automobile hearse in America is not to go unchallenged. In our last issue, relying upon the representations made to us by the makers of a new vehicle of this kind, we gave this distinction to F. F. Roberts of 626 Wells street, Chicago. We also published some pictures of the supposed first auto-hearse. Since then **The Sunnyside** has been made aware of the fact that there is another Richmond in the field. In order to be impartial in the justice to all concerned, we herewith



H. D. Ludlow.

give publicity to the following communication:

Chicago, May 5, 1909.

To the Editor of **The Suunyside:**

I will enclose the facts as near as I can and you can arrange them any way you choose. They are in the language of a friend:

"As we noticed in the April issue of **The Sunnyside,** the elaborate account of an undertaker of the North Side in Chicago having the first auto-hearse and funeral, we beg to inform you that it is a gross mistake, as H. D. Ludlow, of 659 East Forty-seventh street, Chicago, had the first auto-hearse and funeral on January 15, 1909, and is using nothing else ever since, unless so requested. This is two months before any other auto-hearse was built or put together for funeral purposes.

"H. D. Ludlow has, without doubt, the finest, if not the largest auto-funeral equipment in America, as he is affiliated with the Coey Auto Livery Co., who can furnish him with as many limousines as he ever will use in any funeral, thereby giving him the finest funeral service in America at the same cost as horse-drawn vehicles, saving one-half the time; thereby eliminating the road-house with the disagreeable surroundings of the saloon, as we have to stop to feed the teams as well as to get our dinner when we are several hours on the road each way.

"It is certainly the most dignified method for conveying funerals, in large cities where distances are so great, that has ever been introduced.

"H. D. Ludlow was born in Central Illinois, April 9, 1873. When quite young his parents moved to Greene County, Iowa, where he was educated in the public schools. Later he attended the high school at Jefferson, Iowa. He came to Chicago in 1893, and studied medicine at the Bennett College, when circumstances changed his plans and he decided to prepare himself as a professional embalmer and funeral director, working ten years with the largest undertakers in Chicago. He decided to start in business for himself on October 1, 1904, at his present address, 659 East 47th street, Chicago. As he has always been of a progressive nature he naturally looks ahead to advancement and improvement."

Have submitted these facts to our Association, but as the Chicago Undertakers' Association has no official seal, such as a notary has, they advised me to have the clerk of our Health Department acknowledge my signature and facts regarding the first auto-funeral, as he also know the circumstances.

Respectfully yours,
H. D. LUDLOW.

Sworn and subscribed to as to facts concerning first auto-funeral, January 15, 1909, this fifth day of May, 1909.

[Seal] M. F. LEO.
Notary Public; also Clerk of Health Department, Chicago, Ill.

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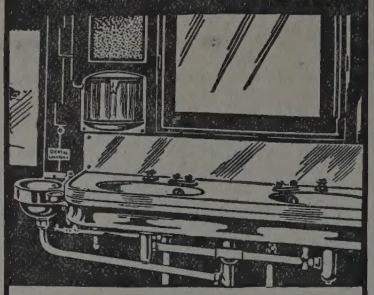

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